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MUST IT BE?

AT the end of an exhausting week, which might have strained the physical stamina of a trained athlete, Mr. Khrushchev, a man in his sixties, met the President of the United States to discuss world problems. The result of the discussion is that there should be further discussions—which is splendid—either at a summit meeting or a Foreign Ministers' conference, and a probable visit of Mr. Eisenhower to Russia in the spring—which is also splendid, if it comes off.

But why had Mr. Khrushchev to go to the U.S.A. to accomplish this? Why the drama, the conflict, the high-lights, and the ballyhoo? Must world affairs depend upon the discussion between two powerful men in an atmosphere of high calculated drama? It would have been most pleasant for Mr. Khrushchev to go to the U.S.A. as a visiting head of a state (or would it?) as it will be most pleasant for Mr. Eisenhower to go to Russia. This is the pleasant world that everyone wants to live in. But the supposition that the destinies of mankind can be handed over to the two Great Men, or any other Great Men, for them to settle, like gods sitting in conference, is a surrender of common sense. It is living in the land of international Hollywood, and to live there in such matters, is for the common man to hand over his reason to irrational forces. For the Great Men are never the Great Men in that sense, they are always very ordinary men, and to turn a couple of ordinary men into great panjandrans who can settle the destinies of peace and war, while the millions gasp and wait, is for the millions to degrade themselves by surrendering their lives to a myth.

Common Sense

There was nothing whatever to prevent further conversations being arranged, or a Summit Meeting, or a Foreign Ministers' conference, by the ambassadors in the different capitals. Nothing whatever, given what is usually called common sense. But apparently that is not wanted. The mighty ones of all sorts must be fitting from capital to capital, with enough photography to give it almost literally the atmosphere of the film or the theatre, and believing themselves to be (and apparently the common man believing also), that they are the saviours of mankind. Why on earth doesn't the common man say, "I don't want to be saved by anyone, I can do my own saving"? The very suggestion that he should speak and act like that sounds bizarre. It is quite true that the bulk of civilised

mankind is still governed by a handful of people who say, "Do this and do that," and they do it.

It is reported that in Peking, for the purpose of the celebrations of the tenth anniversary of the revolution, great pictures of Marx, Engels, Lenin and Stalin are to be unveiled. In Peking, China for the Chinese! But the rulers of the country say, "You must swallow a western ideology and here are the saints," and apparently the multitudes swallow it without question.

The Drama

This is only an exaggerated absurdity of the same kind of thing that takes place elsewhere. The Khrushchev "drama" is not all that way from it. And this particular "drama" has been watched and acted in this country with the same avidity as elsewhere. It seems to be almost impossible for the common man to realise his own self-identity, to realise that there is no Great Man greater than himself when it comes to realising his own personal destiny, and that to hand that over to men who have fought for and attained political power is a spiritual slavery.

Because modern man debases himself in a spiritual slavery rather than a physical one, does not alter the results. He is helplessly pushed around by forces he does not understand and ends up in a destruction completely without meaning because he does not will it. No one wills war in the Western world of today, yet never at any time, in "peace", has such a large proportion of the world's resources been set aside for the purposes of war, and so much creative energy given to it. It is not too much to say that at a time when everyone is crying peace, and a statesman dare not open his mouth without mentioning the word, every industrial state is organised openly for the purposes of war. And few, if anyone, regard this as a form of slavery. It does not feel like slavery, except in the subtle recesses of the spirit, where men are forced to ask—if they dare—what for? And frequently when they ask that they run to some form of quackery to get relief.

The Price

Disarmament. The necessary conditions within what is politically practical are known. They are comprised under the word control. That is to say that within the limited sphere at present contemplated, there must be resident in Britain, Russians and other "foreigners" who will have the right to inspect British industry so that they

can be sure no part of it is being used for armaments—beyond those, presumably, agreed on. In the land of the Tsars, Lenin and Stalin, which is a much bigger land than Britain there must also be "foreigners" with the right to inspect. And the same must be true for the great capitalist nation of the U.S.A. Has the meaning of this actually sunk in? It means a transformation of the relations between nations, that means a transformation of what the common man usually thinks and feels about his country. This may very well demand an agony of emotion that has not been contemplated.

If the common man wishes to be free, he has to pay a great emotional price. The one international figure that receives real international respect today is Albert Schweitzer. He has no country. But Schweitzer is like a great enigma challenging most of the actions of the modern world.

COMMENTARY

By Tom Wardle

Government by entertainment

THERE is one aspect amidst all the to-ing and fro-ing of Heads of Powers that has gone almost unmentioned. It is the staggering fact that so much hangs upon the impression that a single individual makes and receives. The effect that Mr. Khrushchev has on the United States or that Russia has on Mr. Eisenhower can apparently have enormous bearing on whether civilisation comes to an end within the next ten years.

We should hope of course that everything does not depend upon their private reactions, but it is clear that a very great deal does. Have we moved so far from the days when international relations were conducted by visits between panjandrum? Or are we coming back to them again?

Where politics, both national and international, depends on the "image" created by politicians rather than the intrinsic appeal of their policies or their sober personalities it is inevitable that it will become more a matter of mass entertainment than of rational discussion. Here one is a golfing father-figure, there another a nonchalant Edwardian gentleman, there a roly-poly clown. It is a matter of private right that politicians, like the rest of us, should be allowed to cultivate such individual idiosyncrasies as they choose, but it is a matter of public concern if it is these rather than their capacity to govern which become determinative.

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Dickens saw a long time ago that with the extension of the franchise men would try to ingratiate themselves into governments by pumping hands and kissing babies. The slap-happy visits to pig farms and the wearing of fancy foreign hats are the contemporary version on the world stage of the Dickensian formula.

Not again, let me insist, that these things are bad in themselves, as indeed the electoral kissing of babies is doubtless not bad in itself; but only if they become the leading criteria of political decision.

It has to be said for Mr. Khrushchev that after all the platitudes and the petulances have been analysed out of his speeches during the American trip there remains the astonishing and revolutionary proposal for total disarmament made so cogently at the United Nations.

I thought it would have been kept upon; instead it was described as causing "bitter disappointment". Let us hope it will be seriously re-considered by everybody in a calmer mood.

Belongingness

A recent article in *The Guardian* on religion in America reported that church attendance figures in the United States are higher than they have ever been. It also suggested that this is not due to a revival of the old-time piety, but to a need for a

sense of social unity; what is called, incredibly, belongingness.

Previous studies of contemporary American religion have concluded that church life flourished across the Atlantic after the wave of early twentieth-century immigrants had grown to late middle-age, made their money and now had time to let up and reflect. At this point they recalled their roots. The best, often the only way, to revive their childhood associations was by return to the ancestral church. Foreign language churches flourished, and still do, but in addition there was a great general spread of places of worship.

In his *The Organisation Man*, William Whyte argues that this trend has been reinforced by young couples in the past decade who have been uprooted by the expansion of U.S. industry and town building and who now seek to establish themselves in the new communities by becoming members of a local church. That the churches do deliberately set out to cater for "the need to belong" is not regarded as a bad thing. Every place of worship has an extensive social programme of recreation and education, church suppers and parties. The social qualities of the parson are considered as important as his preaching ability.

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It is easy of course to criticise and to say such institutions are more social centres than churches, but we have to remember that this social emphasis was very strong in British churches when new industries were coming into being and the towns were expanding. It is still a marked feature of church life, especially in the north and in Wales. We ought further to remember that the role of the church as a centre of community life goes back to very early times, and was certainly in keeping with the outlook of the first Christian associations, to say nothing of the medieval church.

What is implied when European churchgoers talk about the "social religion" of the U.S. is that it is more social than religious, more a weekly get-together than a genuine seeking after God. This may be true, but it may also be more true of European religion than we are inclined to admit.

And anyway, the fact of the matter is that it will depend on the quality of religious leadership they get whether such churches remain mere social clubs or whether they become centres of faith and light. I recall a sentence from an article by Dr. Homer Jack, Unitarian minister at Evanston, which I read years ago. He said: "The church in America is at once our greatest disappointment and our greatest hope . . . It is disappointing that so many regard worship so superficially, but it is surely a hopeful opportunity that is presented by the one-hundred-and-two-millions who now claim membership of U.S. churches. It all depends what is done with them."

The other candidates

British electors have now got so used to the idea of the Big Two parties (or is it now the Two-and-a-half?) that it seems bizarre, almost immoral, for other small parties or single individuals to enter the contest. The example of France is held before our eyes as an instance of what happens to a nation that allows a multiplicity of parties. I suspect a weakness in this illustration, but however . . .

There are nevertheless a few odd men out in this election. Most important of the minor parties is Plaid Cymru (The Welsh Party) which is fielding twenty candidates, a not-inconsiderable number for the Welsh seats. They want Dominion status for Wales.

The other groups are all anti-war parties and have one candidate each. The Independent Labour Party, now sadly reduced from its former glory, will contest Walsingham East. The Common Wealth Party, which mainstreamed during the war, hopes to have a man in Oxford, and the recently-formed Fellowship Party (which claims a Christian basis for its policy) will fight the West Wootton constituency.

While we might not think much of these candidates' chances of success we ought not to be contemptuous of their efforts. It will surely be a sad day for democracy if our Parliamentary choices become entirely determined by the big party machines.

VIEWS, NEWS AND NOTES

By A. B. Dowling

A FACTUAL ACCOUNT of the recent Ministers' Institute at Hucklow will no doubt have appeared, but as an enthusiastic participant I expect I can throw one or two personal sidelights upon it. The Institute's programme this year—it is organised by the Ministerial Fellowship—was specially good, though the annual standard never drops below a high one. For one thing the emphasis of all the papers was so refreshingly personal, making clear what is not always appreciated; that our Unitarian ministry is one of persons to people. We considered this year the subject of the ministry as a separate full-time vocation. Naturally we started off with its history—and a complicated history it certainly is when account is taken of our varied forbears. Here Dr. Mortimer Rowe gave a wonderfully personal significance to the old (and occasionally odd) ideas which have shaped our liberal ministerial pattern. No one could have done it with the same brilliant vigour and gentle wit. There was of course with Dr. Rowe not the slightest sign of any octogenarian tremor or decrepitude. Far from it! I can still remember those inimitable tones of his as he quoted that misguided Short History of Unitarianism published in 1906, which all too self-confidently proclaimed on its first page that of course Moses and Jesus and all the Old Testament prophets were Unitarians! That complacent era when Unitarians could blind themselves with such silly and irrelevant pretensions is fortunately gone. People like Dr. Rowe have helped to make it go!

Dr. Rowe gave us a bird's eye view of the various ways in which Unitarians have been recognised as ministers, or inducted into the ministry or otherwise awarded their special status. He remarked that in the time of Joseph Priestley many ministers in our leading pulpits were not at all anxious to be distinguished from scholarly persons in other walks of life. There are of course still ministers like that today and as many more, I am sure, who believe that the Unitarian ministry is a special calling which sets its members apart from others. Even at our Annual Welcome and Recognition Service, for the benefit of newly enrolled ministers, we have never tried to draw up a standard order of service but confidently (or is it rather despairingly?) leave it to all the local people responsible. As Dudley Richards commented, it is a marvel that we have a General Assembly at all!

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Our colleague from Coventry, E. H. Morris, with his dapper manner and neat mind, was set the task of considering what are the grounds for having a separate professional ministry. Mr. Morris has a whole stock of intellectual resources at his command and he can sail coolly over some exciting seas, clad in the hot weather in a tidy tropical outfit which fitted the Hucklow heat as well as his mind fitted the task before him. Quickly granting (wise man?) that ministers are entitled to consider their calling a distinctive one by what they do already and are expected to do, he was firm in his conviction that there must always be men and women freed to lead advance in the broadest field of religious thought, and that surely meant that some specialisation was not only necessary but desirable. We were off! He had us chasing him all over the place with his interesting and unorthodox ideas as to how such specialisation could be better utilised by our churches.

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Our colleagues Basil Short and Ada Tonkin stirred us all by their papers on the more personal side of the ministry. The former believed that our authority depends in practice upon the degree of our intimacy with congregations, the minister being above all a friend who knows all about his people and yet remains their friend and never drowns them. That indeed came home to us all. And Ada Tonkin in her paper was vital and moving in her emphasis on the absolute necessity of having at least some people, not apart in a special human ministry, whose religious imperative it is always to treat every single person as a

unique individual. And how well she illustrated this from all her fascinating wealth of social and police experience, here and in Canada. Ada Tonkin is a grand woman. We saluted her in real homage.

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Ministers at Hucklow often tire the sun with talking and send him down the sky, but how fruitful and earnest and exciting are those friendship-laden hours which we devote to our deepest spiritual and intellectual concerns. It is an indescribably rich experience and I can only plead with those who have not yet savoured it to try their best to be with us next September in Hucklow, for we are not trying to think things out for ourselves alone, but also for those, in all our churches, whom we seek to serve.

A footnote about the Unitarian Holiday Homes at Hucklow. Unitarians have few "perks", but this is surely one of them! Those Derbyshire hills and dales are heavenly and with Henry Tittle as the enterprising warden Unitarian visitors—there ought to be a never-ceasing flow of them alone or in families—can be certain of a happy time. The Rev. Robert Richardson, who joined our Ministers' Institute this year—he is a Unitarian chaplain in a big mental hospital in Massachusetts and gave us a fascinating talk on his work—was so impressed with Hucklow that he promised Henry a gift of £50 per year for five years towards the Homes Fund. That is a tribute worth having... and worth imitating!

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

I VOTE FOR THE FIRST TIME

By Sylvia Johnson

(The first of a series of articles in which young Unitarians give their opinions on current topics.)

AT the recalled Conference of the National Union of General and Municipal Workers, one of the speakers for the Labour Party's official policy of a non-nuclear club said of the speakers who had taken their stand for unilateralism on "moral and Christian grounds," "they are most disturbing, but you cannot formulate political programmes and policies on these principles. Disarmament is a question of hard negotiating."

A General Election is here—the first at which I, and many thousands of young people, will use our vote. We will be helping to decide what political programmes and policies will be put into practice. How shall we vote? Many will, of course, vote as their parents do. This is not surprising. One does not necessarily have the same political sympathies as one's parents because one has not thought for oneself, but because environment and upbringing are bound to affect one's political beliefs. Someone brought up in a mining community will have a different outlook on life from someone who has spent his formative years among the landed gentry. Similarly, the product of a Public School will, in all probability, judge our political situation in a different light from his contemporary who is a product of the Secondary Modern School. Human character is not, of course, so simple that one can say dogmatically that a young person who is from a Working Class background will vote Labour, and from an Upper Class background vote Conservative. There is, however, a strong likelihood of this being true.

But what of the person who, besides having the influence of a certain social order for twenty or so years, has also had the influence of Unitarianism? Does this also have an effect on his political thinking? Unitarianism prides itself on independence of thought, therefore, one effect of being a Unitarian should be to reduce the effect of environment. I justify the "coincidence" that I have reached the same political conclusions as my parents by my belief that the policies for which I vote are the best!

That the political programme for which I will vote is the best of those offered to me, I have no doubt, but that it is the best that could be offered I have serious doubts. The quotation given in my opening paragraph has given rise to—or rather brought to the fore—the question as to whether any of the political programmes and policies presented to us are formulated on moral and Christian grounds. Some people would agree with Mr. Fred Hayday (the speaker of these words) that you cannot formulate political programmes and policies on these principles, but to do so as a Unitarian would be, I maintain to deny the very basis of our Faith, namely that the Kingdom of God is of this world and not of the next.

If we believe that the hope of Christianity lies in its promise that we are all capable of becoming Christlike and that the world will be redeemed by love, then we must be prepared to translate this belief into practice. We cannot take refuge in the belief that Religion and Politics are separate things, that Politics are dirty and not to be tainted by the pure air of Religion. I am well aware that there are strong arguments to support these beliefs and that the world of Politics—particularly as presented to us in the Press—bears little resemblance to the Promised Land, but we Unitarians have a belief in the supremacy of the good and we must be prepared to act on that Faith.

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To say that Politics should be our concern is one thing, to make them our concern is another. It is deplorable that in an age when our lives are being more and more dominated and determined by Politics so few people can find time to follow them seriously. It is, admittedly, no easy task. How is one to sort out from all the conflicting evidence what is the truth about Nyasaland and Laos? How can one ever fully understand and appreciate the politics of Peking, Washington, or Delhi? Situations change so rapidly that while one is finding out about one situation a new one has arisen.

We are, therefore, compelled I believe, to insist that political programmes should be formulated on moral and Christian grounds. What then of the programmes of our political parties at this election time? I do not think that any of these programmes are wholly based on these principles. I do not propose to go into the details of nationalisation versus private enterprise, of each party's attitude to the welfare state and education, to colonial and foreign affairs, but each party has in the recent past been prepared to compromise too much in the interests of expediency or propaganda. Speaking as a socialist, I think that the Labour Party has been so afraid of being called Communist that it has sacrificed its own Socialist policy based on Christian principles.

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It has become too concerned about being considered respectable and has not always had the courage to face the ultimate meaning of its belief in equality. It is for me rather ironic that it should be a Trade Unionist who is responsible for the words quoted, when the foundation stone of Trade Unionism was its belief in human rights. The Conservative policy I do not believe can ever achieve equality, though I know that many believe sincerely that it will. By equality I do not mean the Communist assertions that all men are equal—it would be a dull world if they were—but I mean that all men should have an equal right to enjoy the riches—both material and spiritual—of this earth and opportunity to develop their capacity to the full. For whether we vote Conservative or Labour, Liberal or Communist, at this election, as Unitarians we have a belief in the equality of men—whether through their common humanity or through their common sonhood of one heavenly father—and we must be prepared to apply this belief to every situation, whether it be in South Africa or Siberia, Little Rock or Notting Hill, Portugal or Algeria.

What then of the young Unitarian going to the polling booth for the first time? We have as Unitarians an obligation to be involved. We have each to be individually responsible. And though the world of today may seem but a poor image of the Kingdom of God, and our parliamentary candidates to have few of the qualities demanded of the heavenly host, yet we must do our part in ensuring that political programmes and policies are formulated on moral and Christian grounds.

(DIVINE) CHILD'S GUIDE TO WITTGENSTEIN

By J. K. Gandy

MUCH interest has recently been expressed by Unitarians in the school of philosophy that has grown up in England, and also throughout the world, as a result of the work of Professor Wittgenstein. It is certainly worth-while to know the essentials of this outlook on life, as it captured the Universities during the inter-war period, and has only recently shown any signs of relinquishing its hold on professional philosophers and their followers.

The first point to grasp about the Wittgenstein school is that it is empirical (see note below), and it is true to the fact that it continues the tradition of empiricism in English philosophy (notably Hume) that it "caught on" so readily at Cambridge, and spread so rapidly through philosophical circles in England. The empiricists hold that experience is the key to knowledge about life, not abstract reasoning or deductive thinking, in the manner of Descartes for example. They base their method on the observation of fact, and derive their ideas on what constitutes "meaning" from this observation of fact. It is here that we can start at once to understand the limitations of the school, because this stress on personal experience, rather than faith or intuitive thought, is confined in practice to the material world of sense, by the Wittgenstein philosophers. Recently, there has been a move towards a more inclusive idea of what constitutes "meaning", but sense experience has hitherto been the empirical test for the meaningfulness of statements, and this is why one so very often hears the cry of "meaningless" applied to religious and philosophical statements that cannot be verified on the material plane.

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It is most important to understand, before going on to the more technical aspects of the Wittgenstein or Logical Positivist school of thought, just where this criterion of "meaning" is faulty, since it is the point of divergence between religion and materialist philosophy. There is no reason why one should not take personal experience, or empiricism, as the data on which to build one's outlook on life, but there is also no reason why this data of personal experience should be confined to the plane of the senses. Mystical experience, the personal religious life, is for example one mode of contacting reality that is quite left out of account by the Logical Positivists, because they neither have the data available to them at first hand, nor are in practice willing to consider receptively the testimony of others.

The distinctive contribution of the Wittgenstein philosophy to modern thought is not, however, this age-old attitude of empiricism which it has continued, nor its limitation to the field

Empirical.—This word is defined by Mr. Gandy in the sentence which follows, namely "experience is the key to knowledge about life, not abstract reasoning or deductive thinking".

Logical Positivism.—Mr. Gandy provides the following note: "This comes from the school of Auguste Comte, established in France during the last century, which believed in applying the methods of science to moral and religious questions. Thus the school of philosophy at Cambridge is still called the Moral Science Faculty; authority in ethics, as in religion, is discounted, whether of revealed religion, or even one's own conscience. Utilitarian values, the "greatest happiness for the greatest number", are the only criterion, and this accepted pursuit of pleasure as the supreme goal is technically known as "hedonism". The positivist school of Comte was opposed strongly in France by the Descartes tradition, accepting God and intuitive knowledge as a guide to conduct, but in England it has been fed by the already-existing empirical inheritance of Hume and Locke, which had inspired Voltaire in France. To Positivism (which in fact is negative to all higher values), is added the gloss of the linguistic-mathematical approach, with its stress on the use of words, hence "Logical Positivism".

of sense experience (there have been materialists at all epochs of history), but rather the linguistic gloss that has been superimposed on it.

The most popular exponent of this wary attitude to words was the late Professor Joad, who used to introduce all discussions on meaning with the remark: "It all depends what you mean by the word . . .". When we have used a particular word, we have not really said anything unless we know exactly what we mean by the word, and the Logical Positivists would say it is even more important for the listener to know what exactly is intended to be conveyed by the word. If these two conditions are not satisfied, there is either no meaning in the word used, or there is none for the hearer. It is this that underlies the concept of "Cash Value" current among Wittgenstein philosophers. So many people will pass the cheque of a word without having the idea behind it for which the word is supposed to stand. There is a "promise to pay", but no payment. What Logical Positivists tend to want to back up the coinage of words is verifiable experience on the material plane—there should certainly be, wherever possible, personal experience, but it need not be material, and may not be verifiable by the person to whom the coin of the word is offered.

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A leading principle of Logical Positivism should be enunciated at this point, namely that "the meaning of a statement is its method of verification". This axiom sums up what has already been explained above, but it should be remembered that behind this oft-repeated dogma is the tacit expectation that the verification will be along materialist lines of sense experience, and that the verification will be possible for all and sundry, failing which the proffered coin of meaning will not be accepted. It may be mentioned in this connection that "common sense", how words are currently used by the majority of men, is highly prized. Behind this apparently democratic approach to truth lies the requirement, not only that experience and words used to describe it should be common or mutual, but also the materialist attitude to "sense". The word "sensible" is also much used by verificationists, for obvious reasons. Tangibility is a corner-stone of the philosopher.

There is, however, one class of truths that are accepted by the Wittgenstein school in addition to the empirical kind described above, and this is the class of logical truths, or the truths of mathematics. The great exponent of this subject is Bertrand Russell, who, with another Cambridge philosopher, G. E. Moore, prepared the way for Wittgenstein in this country. (It is most interesting to note that the later verificationists have gone too far for Lord Russell, who is apt to remark that all problems are not resolved merely by a discussion about words and their meanings.) The class of mathematical truths are treated by Russell and Whitehead in "Principia Mathematica", published in 1904. These are the tautologies, or "a priori" truths, that follow logically from premises, or what has gone before. For example, if x equals $2y$, then $2x$ equals $4y$; or again, to take an Aristotelian syllogism, if all men are liars, then any one particular man is a liar. What is really important about this class of truths is that they do not tell us anything new—they just follow analytically. The great point is how the premises on which they are based are to be built up; are they to be authoritarian, as in some kinds of revealed religion, are they to be intuitive in the manner of Descartes (deductive philosophy), or are they to be induced empirically from a mass of observed facts, in the manner of science? The Wittgenstein school disregards the first two possibilities, and opts for what it believes to be the materialist approach of Francis Bacon, unfortunately confining its experiments to (experiments to) the physical plane only, and neglecting both metaphysical experience and the testimony of others as grounds for belief.

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The one question of importance for Unitarians is: "What has this modern school to teach us, and how will it help us to understand present-day attitudes, so that we can give a helping hand to questing spirits? The great virtue of Logical Positivism is that it emphasises tangibility, "the proof of the

pudding is in the eating". What, it will ask, does Christianity really mean in action? Theories and authority it will reject; but point to Schweitzer, and an impression will at once be made. Suggest too that personal experience of St. Paul's "Christ in you" may be had, at least by some, and the Positivists' attention will be immediately attracted, increasingly so as the earlier dogmatism of the school is tempered. The idea that some of the New Testament story is symbol will also appeal, the whole emphasis of the Wittgenstein school being placed on words as symbols for meaning. As science probes beyond the physical atom into psychic and metaphysical realms, as it is already doing, and one great scientist after another expresses belief in some underlying reality, the materialist interpretation of empiricism will give place to a higher, and provided Christianity is presented to him in an intelligent, broad-minded, Unitarian way, with plenty of world-service in evidence, the Wittgensteinian will say: "Very well, I will try it and see!"

N.B. Those desirous of reading about the Wittgenstein school of philosophy should tackle the simplest exposé, "Language, Truth and Logic", by Professor A. J. Ayer, bearing in mind that this intoxicating little work derives its potency to some extent from the fact that no other school of thought is so much as touched upon, and the criteria of meaning are all made to relate to the materialist world of sense only.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Religion or Philosophy

Sir: Descartes accounted for himself by the statement "I think, therefore I am". Jesus gave a much better account of himself with the words, "My works testify unto me".

The first half of the Descartes statement is not necessary. It is sufficient to say, "I am". To prove it by living (in faith), or more convincingly, by doing. The rest is conjecture, or intellectualism. "I am" is the nearest human image I know to "I am that I am". Doing is the nearest approach I know to "God created . . .".

Can God only create and work within the limits of what we consider proven? And may we proceed only by tip-toeing round the perimeter of our outlined universe? True, we are now invited to revolve upon wheels within wheels. Are we not afraid of the dangers of intellectual vertigo? Or is our precocious conceit proof against that?

Is Unitarianism a religion or a philosophy? Is it founded upon faith or perched precariously upon human reason?

What is truth?

London, S.W.12.

Yours, D. W. Whenham

On Forgiveness

Sir: Is it not asking too much, that people who were put to death by the million "should forget this" and be amiable towards their slaughterers? Was it not purely by chance that your arm or mine was not stamped with the concentration camp number, or our loved ones put to death with less thought than is given to exterminating vermin. If you find no discomfort in these thoughts then let us consider that a fully indoctrinated Hitler Youth who was at the age of fourteen when the war terminated is now twenty-nine; and government offices are held in West Germany, and probably East Germany, by ex-Nazis. The danger is still with us and it is up to all peoples never to forget crimes which in their bestiality make never-forgotten Budapest and Hiroshima like minor offences. Surely it is now Germany's duty to try to live in amity with her neighbours, and when their efforts are met with a cold indifference, to realise that it is a much lesser penalty than many paid for no crime at all, at the hands of a nation considered to be civilized.

Brighton.

Yours, I. A. Ramsden

Mazini

Sir: Basil Vinay has raised an interesting correspondence. But it is difficult to determine whether there was any interaction

between Mazzini's religious views and those of 19th century English Unitarianism.

Though they closely associated their religion and their politics, Unitarians who were radical Liberals in politics would naturally have the keenest sympathy for Mazzini and Garibaldi and their fight for Italian independence.

One such person was Henry William Crosskey, Unitarian minister at Glasgow, 1852-69. Under him the congregation moved from scriptural Unitarianism to the Unitarianism of Parker and Martineau—more akin to the theism of Mazzini.

With Crosskey as one of the leaders, Glasgow raised considerable sums for the agents of Mazzini and Garibaldi. At his home Crosskey entertained both Jessie White Mario and A. Saffi. The former, who wrote a life of Mazzini, lectured at the Glasgow Unitarian church. The latter was along with Mazzini, one of the Triumvirs during the siege of Rome, and later edited the writings of Mazzini.

Crosskey probably inspired and wrote an address to Garibaldi which he moved at a public meeting of working men and which was chiefly signed by working men of Glasgow and Scotland. In the course of the address one detects opposition not only to the political tyranny under which Italy was suffering, but also to the religious authoritarianism. "Our prayer for Italy is therefore that she should be free . . . the slave neither of priests nor foreigners." "Brethren! Relax no effort while a foreigner is lord south of the Alps . . . while any priest asserts himself master of the bodies as well as the souls of men." There is here clearly a close sympathy between free Unitarian theism and the anti-authoritarian theism of Mazzini. The religious references would seem to show Crosskey's awareness of unorthodox religious ideas behind the movement for Italian independence. They were more than a criticism of the political power of the Papacy.

Swansea.

Yours, L. Baker Short.

"Leg-Pulling"

Sir: Mr. Tomlinson wishes to take me to task for my intellectual arrogance. I do not doubt that Mr. Whenham may know things about the Universe which I do not, but I must also point out that he chose to write not about these things, but about Wittgenstein. If anyone chooses to write about European philosophy and yet seems to be confused as to the basic tenets of Wittgenstein and Descartes, that person must expect to be the subject of a little "leg-pulling".

I hope and believe Mr. Whenham will appreciate the jocular nature of my criticisms and I would remind Mr. Tomlinson of the supreme importance of trying to avoid sarcasm and acrimony.

Bolton.

Yours: Kenneth Wright.

Schweitzer Society—Oxford

Sir: I should be very grateful, if you would allow me to make use of your columns, to invite any of your readers, who may be going up to Oxford as Freshmen next term, to get in touch with the Schweitzer Society. This Society, which was formed "to promote a wider fellowship for those interested in liberal religion," holds meetings at Manchester College on a variety of religious and topical subjects. The first meeting next term is on October 15, and will be addressed by the Rev. John Kielty on "Religion in Public Life".

Yours, I. M. Stewart, Hon. Sec., Schweitzer Society

Invitation

Sir: We would like to remind ministers and parents that any students coming to Liverpool will be most welcome at any of our churches.

There are morning services at Ullet Road, Ancient Chapel and Gutterage, evening services at the above and also at Hope Street and the Domestic Missions.

There are also Sunday evening youth groups at Ullet Road (FOY) and Mill Street Mission (YPL) and anyone who would like to help with social work will find great scope and need at the Domestic Mission, Mill Street, 8.

We are eager to be of some use; please use us.

Yours, J. Ken Murray (Domestic Mission).
E. Basil Short (Ullet Road Church).

Domestic Missions.

Next Week

The Editor of *The Inquirer* has completed twenty years' editorship. Special messages from the President of the General Assembly, the Secretary and others will be printed next week. The Editor will also provide a note on his twenty years' experience.

News Review

Induction

About 130 members and friends attended the Induction Service of the Rev. Frank Walker, B.A., to the Joint Ministry of the sister churches of Halifax and Huddersfield on Saturday, September 19th, at Northgate End Chapel. The Service was conducted by the Rev. J. B. Tonkin and the charges to the Minister and Congregations were given by the Rev. H. L. Short and the Rev. E. Shirvell Price, respectively. The Words of Invitation on behalf of the two congregations were spoken by the Chairman at Halifax, Mr. A. Shepherd.

After the Service there was a Welcome Tea, and later addresses of welcome by representatives of the congregations and by the Rev. Pendric Bentall, president of the Halifax Free Church Federal Council, and by the Rev. Ada Tonkin and the Rev. B. L. Golland, on behalf of the various organisations of the Yorkshire Unitarian Union.

The Service and meeting at Halifax, together with a Joint Service for the two congregations, conducted at Fitzwilliam Street Unitarian Church, Huddersfield, by Mr. Walker on Sunday, 20th September, made a most inspiring and enjoyable occasion to mark the opening of Mr. Walker's ministry.

An American Visitor

For the last few years an Exchange of Professors has been in operation between the University of Rochester (New York State) and the University of Hull. This year's visitor to England under the scheme is a Unitarian. He is Dr. Robert Hinman, Associate Professor of English at Rochester. He arrived in Hull with his family a few days ago and will be in England for the whole of the University session. Dr. Hinman is a keen member of the Unitarian church in Rochester and has been much involved in recent weeks in plans to replace their "down-town" premises with a new building in a residential area. We hope he will be able to see a good deal of Unitarians and Unitarianism in this country while he is with us.

A Presidential Visit

The anniversary services of the Northumberland and Durham Unitarian Christian Associations were held at the Church of the Divine Unity, Newcastle-upon-Tyne, on Saturday, September 19th and Sunday, September 20th.

After the tea which followed the annual Business Meetings of the District Associations and the District Women's League, held on the Saturday, the meeting was addressed by the Rev. A. W. Vallance, the President of the General Assembly. It was a great honour to have him with us and a rewarding experience to hear him speak.

Occupying the pulpit at the Sunday Morning Service he spoke of the "Priesthood of All Believers" and made us conscious of our power to serve and minister unto others if we were sincere in our quest for the highest and best. This should reflect in the quality of our everyday living. He reminded us that a living church was a growing church and we should seek by 1962 to attain our target of increased membership.

Cinema

It is taken for granted now, that any new film made by Ingmar Bergman has a quality that distinguishes it from films made by anyone else. *The Seventh Seal*, for instance, could never be confused with any other film; neither, I think, will his latest, *The Face*, at the Academy Cinema. The quality is not easy to define, except that it has a clear-cut "wholeness", possibly due to the fact that Bergman not only directs, but usually writes the script as well, so that he conceives it as a whole. Part of his genius lies certainly in his choice of theme, and in his ability to point beyond the events to something that is universal and at the same time extraordinary.

In *The Face*, the universal is the credibility of human beings, their desire for quick-quenchery, for potions that will do miracles and words that will explain everything, even death. But credibility here is a response to an occult power possessed by Vesper, a 19th century mesmerist-cum-magician, travelling around Sweden with his Theatre of Magnetic Health. A dramatic play of nerves takes place between the "mesmerist" and Doctor Vergerus (a cool rationalist and medical officer) who wants to expose the charlatan. It would be unfair to say who wins, but we can justly say that Bergman has something in common with the mesmerist in his capacity to entertain us. B.L.

Correction

In the *Cayanan* Church advertisement of September 19th, "sing psms" should read "strong psms".

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 4, 1959

AMERSON, Unitarian Church, Stone Street, 11 and 6.30, Rev. W. B. TAYLOR
 ARTHURTON, New Street, Manning House, 11, Rev. J. H. GILMAN DAVIS
 ALTHORP, Durham Road Chapel, 11 and 6.30, Rev. COLIN PRICE
 APOWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. R. GILL, J. Rev. W. STYVENSON
 ATTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
 BATH, Tenth Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
 BELFAST, All Souls, Bedford Avenue, 11.30 and 7, Dr. A. L. ADAMS
 BELFAST, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLAUREN
 BELL'S GREEN (St. Severn), Unitarian Church, 11, Rev. Dr. A. D. BILLEN
 BELLINGHAM, Free Church, High Street, 11, Rev. F. HARRISON
 BARTON, Unitarian Church, Rotherham Road, 6.30 (October 11), Rev. MADRINE JAMES
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Wapley Road, Church and Hart Street Mission, Small Heath, 6.30, Rev. W. JAMES HARRISON
 BLACKPOOL, North Shore, Durham Road, 10.45 and 6.30, Mr. E. A. WEST
 BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
 BLAXTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. L. MASON
 BLAXTON, Unity Church, Essex Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON, Walmsley, 1.15, and Hallowell Road, 6.30, Rev. KENNETH WRIGHT
 BOSTON (Lincs.), Unitarian Chapel, Spina Lane, 6.30, Rev. HENRY HALL
 BOWTHORPE, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDDEN
 BRADFORD, Broadway Avenue, 1.15, Rev. DAVID RICHARDS
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
 BRADFORD, Chateaux Church, Darnley Street, J. Sunday School, 6.30, Supply
 BRISTOL, Unitarian Chapel, 11, Rev. G. RANDALL JONES
 BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
 BRISTOL, Levens' Memorial, 6.30, Rev. A. H. BATES
 BRISTOL, Oakfield Road, 11, Rev. A. H. BATES, 6.30, Mr. R. L. NEWMAN
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYAN
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARDIFF, The West Grove Unitarian Church, 6.30, Rev. ROY JOHN
 CHEATHAM, The Church of the Good Companions, Hammond Hill, J. Mrs. INES HYEN
 CHILTERN, Hayfield Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUINN
 CHURCH, Matthew Henry's Chapel, Trinity Street, 11, Miss C. T. HERFORD, 6.30, Rev. E. H. SHAW
 CHRISTFIELD, Elder Yard Chapel, 10.45 and 6.30, Supply
 CROMWELL CHAPEL, Ashford, 10.45 and 6.30, Supply
 COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Supply
 CREW, Free Christian Church, Beach Street, 6.30, Supply
 CROFTON, Unitarian Church, Haverham Street, 11 and 6.30, Mrs. M. R. DICKIN
 CROFTON, Free Christian Church, Walkley Road, 11, Children's Service, 6.30, Rev. J. P. CRACK
 DENTON, Wilson Street Chapel, 11, Mr. MARTIN CUTLER, 6.30, Supply
 DERRY, First Gate, Unitarian Chapel, 6.30, Supply
 DRYDEN, Old Meeting House, 10.45, Mr. J. MURPHY
 DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. H. JONES, 6.30, Rev. B. L. GOLLAND
 DORSET, Adonis Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. WHITTEN
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS
 DULLEY, Old Meeting House, Waterloohampton Street, 11 and 6.30, Rev. NORMAN KIRKMAN
 DUNDEE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITTAKER
 DUNDEE, Unitarian Church, 53, Commercial Road, 11, Supply
 DUNDEE, St. Mark's Church, Castle Terrace, 11, and 6.30, Rev. BRUCE FENWICK
 EBBW, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KLEIN
 GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
 GLASGOW, Finnieston Street, 2, Sunday School, 2.30 and 6.30, Rev. M. BENNIE
 GLASGOW, Barton Street, 3, Rev. JOHN M. QUINN
 GOLDING, Ward Street Chapel, 11.15, Mr. A. G. TARRANT
 HALL CHAPEL, Hale Barns, 10.45 and 6.30, Supply
 HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
 HALIFAX, Free Christian Church, South Terrace, 11, Rev. DENNIS HILTON, 6.30, Mrs. MURIEL HILTON
 HARELEY, Great Meeting, Broom Lane, 11 and 6, Rev. E. A. DAVIS
 HARRISON, Wokingham, 11, Rev. J. MARTIN HALL
 HILVERSHAM, Fitzwilliam Street, 11, Rev. FRANK WALKER
 HILL, Park Street Church (Unitarian), 6.30, Rev. EDWARD PEAR
 KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARDLE
 KENDAL, New Meeting House, 11 and 6.30, Rev. EDWARD W. HILL
 KENDAL, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
 LEAMINGTON, St. Nicholas Street Chapel, 6.30, Supply
 LEIGH, Mill Hill Chapel, City Square, 10.45, Rev. B. L. GOLLAND, 6.30, Rev. J. HENNING
 LICHFIELD, Northgate Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 LICHFIELD, The Great Meeting, East Broad Street, 11 and 6.30, Rev. T. E. NUTTALL
 LEWIS, Wagon Chapel, 11 and 6.30, Rev. B. B. VINTY
 LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENNEDY
 LINCOLN, Ancient Chapel of Lincoln, 11 and 6.30, Rev. L. A. GARRARD
 LINCOLN, South First Church, 11, Rev. C. A. PUGH
 LINCOLN, Doncaster Mission, Mill Street, 6.30, Rev. J. KENNEDY
 LINCOLN, Gresham Chapel, 11 and 6.30, Rev. S. BUTLER
 LINCOLN, Harcourt Road, Leicester, J. Sunday School, 6.30, Rev. C. A. PUGH
 LINCOLN, Hope Street, 6.30, Rev. S. B. BUTLER
 LINCOLN, Ulster Road, 11 and 6.30, Rev. E. B. SHIRT
 LINCOLN, Bell Street, Edgworth Road, 6, Rev. WALTER M. LLOYD
 LINCOLN, Broadfarms Mission and Standard Street Chapel, 6.30, Mr. JOHN WILSON
 LINCOLN, Boston, Elbow Road, 11, Rev. G. G. LEE
 LINCOLN, Swan Church, Palace Gardens Terrace, Nottam Hill Gate, 11 and 6.30, Rev. GORDON STREET
 LONDON, First Gate, Upper Lane, 6.30, Rev. T. E. DALTON
 LONDON, Golders Green, Hoop Lane, 11, Miss M. R. GARRY, 6.30, Rev. K. C. THORNTON
 LONDON, Belsize, New Grand Pit Church, Chiswick Place, 11 and 6.30, Rev. R. E. GORDON
 LONDON, Brompton, Brompton Hill, 11, Rev. DONALD P. MAW
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. THORNTON
 LONDON, Old High Road, 11, Rev. T. E. DALTON, 6.30, Rev. JOHN KELLY
 LONDON, Kilgerton, Upper Street, J. Rev. A. V. FOX
 LONDON, Kilgerton, Unitarian Church, Great Road, 11, Rev. A. V. FOX
 LONDON, Kilgerton, Unitarian Church, High Street, 11, Rev. JOHN GORDON
 LONDON, Kilgerton, Unitarian Church, High Street, 6.30, Rev. R. B. BARKER
 LONDON, Mansfield Street Chapel, Bedford Green, 6.30, Rev. G. W. FARRER
 LONDON, Richmond, Free Church, Oswald Road, 11, Rev. WALTER M. LLOYD
 LONDON, Stamford, West Elm Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. WATSON
 LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PRACTICE (also 6.30, for Sunday in the month)

LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, J. Rev. T. L. JONES, 6, Rev. J. M. TUNNICLIFFE
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dr. A. D. BILDEN
 LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. S. W. DEARIN
 MACCOLLISH, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
 MADDISTON, Unitarian Church, Market Buildings, 6.30, Rev. DENNIS HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 2.45 and 6.30, Supply
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. R. D. RICHARDSON
 MANCHESTER, Fallowfield, Deb Lane Chapel, 10.45 and 6.30, Pastor D. MILES
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 2.30, Rev. M. BOWMAN, 6.30, Rev. W. R. CORRIE
 MANCHESTER, Mossley Church, Eccles, 10.45 and 6.30, Rev. W. H. WARRING
 MANCHESTER, Paddleton Unitarian Cross Lane, 6.30, Supply
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Supply
 MANCHESTER, Rainbow Street Mission, 6.30, Rev. B. L. HOPKIN
 MANCHESTER, Strand Chapel, Whitefield (October 11) 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
 MANCHESTER, Withersham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
 MANCHESTER, Wythenshawe, Unitarian Church, Browley Road, Benchill, 6.30, Rev. JOHN GILL
 MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
 MERRIBOURNE, Free Christian Church, 6.30, Supply
 MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STYVENSON
 NEWCASTLE (Ramsdale), Bethelham Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
 NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. E. H. MORRIS
 NORTHON, Oldham Chapel, Colgate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BULAM
 OLETHAM, Unitarian Church, Brimingham Street, 11 and 6.30, Rev. HAROLD A. GORE
 OLETHAM, Lord Street Chapel, 10.45 and 6.30, Rev. E. S. PRICE
 OXFORD, Manselton College Chapel, 11.30, Supply
 FAIRHALL, Nagshead Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
 PARK LANE CHAPEL, near Wigton, 11 and 6.30, Rev. GORDON L. CLARK
 PLYMOUTH, Unitarian Church, North Street, 11 and 6.30, Supply
 POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNNELL
 PORTSMOUTH, John Founds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. WILLIAMS
 RICHMOND, The Meeting House, 11, Rev. FRANCIS TERRY
 RICHMOND CHAPEL, or, Howick, Leam, J. Rev. R. J. PITCHARD
 RICHMOND, Blackwater Street, 10.30 and 6, Rev. W. BISS
 ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
 SALT, Ashburn Road, 11, Rev. JOHN GILL
 SCARBOROUGH, Unitarian Church, Wetherborough, 6.30, Supply
 SHEFFIELD (Attercliffe), 6.30, Dr. F. T. WOOD
 SHEFFIELD, Fallowfield Old Chapel, 11 and 6.30, Rev. F. SORRELL
 SHEFFIELD, Unity Church, Crookemore Road, 11 and 6.30, Rev. E. D. DAVIES
 SHYBOL, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITEY
 SHYBOL, High Street, Unitarian, 11 and 6.30, Supply
 SHERWOOD, Old Meeting, Unitarian High Street, 11 and 6.30, Rev. Wm. MILLAR
 SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. J. G. GREEN
 SOUTHAMPTON, Danby Road, 6.30, Miss M. GRIFFITHS
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
 ST. HELENS, Crookemore Street, 6.30, Rev. G. L. CLARK
 STOCKTON-ON-TYNE, Wollington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
 STOCKTON, Presbyterian Unitarian Chapel, 11, Rev. C. SHAW
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SMITH (also 11, First Sunday in the month)
 SWANSEA, Pennard Free Christian Meeting House, 11, Supply
 SWINTON, Swinton Hall Road, 10.45, Rev. P. B. GOWNEY, 6.30, Mrs. GOWNEY
 TAYLOR, Mary St. Chapel, 11, Supply
 TAYLOR, Old Meeting House, Ashford Road, 6.30, Rev. G. KIRK
 TAYLOR, Unitarian Church, 10.45 and 6.30, Rev. ALIC L. FISHER
 THURLEY, Unity Church, Mansfield Road, 11, Rev. CHARLES EASTON
 THURLEY, Congregational Unitarian Church, 11, Rev. S. SPENCER
 WARRINGTON, Calce Street, 10.30 and 6.30, Rev. ERIC WILD
 WARRINGTON, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
 WALLACE, Memorial Church, Manor Road, 11, Rev. EDWARD SHAW, 6.30, Supply
 WALLACE, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Supply School
 WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
 WEST KIRBY, Brookfield Gardens, 11, Rev. MADRINE JAMES (also 6.30, First Sunday in the month)
 WIDEN, Flomsgate, 2.30, Mr. E. E. STRACHAN
 WILLOW, Dean Row, 10.45, and SPITAL, J. Rev. KENNETH TWIN
 YORK, St. Sepulchre Chapel, 6.30, Mr. J. F. GOODCHILD
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street,
 11, Rev. ANDREW CORRIE
 TORONTO, Free Unitarian Church, 177 St. Clair Avenue West, 11, Supply
 VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Fourth Avenue West,
 11, Rev. A. P. HENRY

NEW ZEALAND

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THE INQUIRER

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Unitarian College, Manchester

DAISY BANK ROAD . VICTORIA PARK

Opening Proceedings, Session 1959/60

Wednesday 7th October at 3 p.m.

Address on "The next Stage in Unitarian Theology", by the Rev. H. Lismer Short, M.A., of Oxford. Followed by Tea and at 4.30 the Annual Meeting of College Subscribers. Nominations for College Committee to Mr. C. K. Robinson, 878 Hyde Road, Manchester, 18, by Monday, 5th October.

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Change of Address

The Rev. E. H. Kersley from Plymouth, to 34 St. George's Road, Broadstairs, Kent.

Following in Father's Footsteps

Sir: Your Northern Correspondent did not complete the list of the members of the Short family who have served the Unitarian Ministry. He omitted the names of Henry Fisher Short, grandfather of Peter Short, and Walter Short, his uncle who was killed serving as an officer in the First World War.

LONDON DISTRICT PROVINCIAL ASSEMBLY

AUTUMN MEETING and SERVICE

ILFORD

Saturday, 3rd October, 1959

3.0 Service — The Rev. Robert Tayler

4.0 Tea — price 1/-

4.45 Dr. Ernest Green, C.B.E., M.A., J.P.

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Ministers' Course .. November 9-11

Details from your church secretary or minister, or from the R.E.Y.D., Essex Hall, Essex St., London, W.C.2.

N.B. The closing date for applications is now October 16.

Holiday Accommodation

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